

## NEW PUBLICATIONS.

## ESSAYS ON JUDAISM.

JUDAISM AT THE WORLD'S PARLIAMENT OF RELIGIONS. Comprising the Papers on Judaism read at the Parliament, at the Jewish Denominational Congress, and at the Jewish Presentation. Published by the Union of American Hebrew Congregations. 8 vols. xxii, 48. Robert Clarke & Co., Cincinnati.

JUDAS MACCAEBAEUS. And the Jewish War of Independence. By Claude Reizner Conder, D. C. LL. D., M. R. A. S., new edition. Price 28s. Macmillan & Co. (The Palestine Exploration Fund).

In any previous generation Rabbi A. Moses, of Louisville, would doubtless have shamed with Spinoza the pleasures and the pains of expulsion from the Synagogue as a return for his remarkable essay, "Judaism a Religion and not a Race," which forms a salient feature of the new volume published by the Union of American Hebrew Congregations. Other Jews have of late dared to say similar things, but Rabbi Moses was almost the first of those who attempted to show by systematic proofs how far from purity as a race the Jewish people are. To those among the Chosen People whose antique prejudices may be shocked by his frankness, he points out that purity of race has everywhere been a bar to progress and achievement. This is a principle well known now to anthropologists, but one which has long been ignored in the interest of theories growing out of national feeling or prejudices in regard to language. Taking the wandering Arab of the desert for typical Semite, Rabbi Moses has shown how far the Jew, both in West and East, had diverged from the model. He rebukes the enthusiasts who had set Aryan and Semite in contrast, and denies that any such original races ever existed as some students of language imagined. He shows how Renan, for example, created an almost divine character for the hypothetical Aryans, by selecting the finest qualities of the noblest Greek tribes, the grandest achievements of the Hellenic genius in poetry, art, and science, the rare capacity of the Roman people for military and political organization—all the product of slow development—and converting them by mere assertion into innate attributes of so-called Aryan families. Thus they were made polytheists by race impulse alone while belief in the unity of God "was good enough for the inferior Semites."

Thus adds Rabbi Moses, the conviction spread that, however earnestly history strove, it could not modify the nature of either Semite or Aryan. The two races were supposed to be opposites from the first. In the face of the most patent facts, it was insisted that the Jew was a monotheist because he was a Semite, not because he was a Jew. This was in spite of the fact that the proofs of a rank and stubborn polytheism among the Israelites, lasting down to the time of its destruction as a nation, were indisputable. But, as Rabbi Moses reads history, the Israelites were never one people in the scientific sense of the term. Even now they are about equally divided between the long heads and the short heads, the dolichocephal and brachycephal of ethnologic lore. It is a religious community that conquered and overspread Palestine, not a body of people descended from a single father. As they marched through the desert they took up the Midianites; in Canaan they did not destroy the aboriginal tribes. On the contrary they assimilated them and incorporated them among the worshippers of Jehovah. Carried into Babylon, the Jewish exiles converted whole provinces; and the few who returned to Palestine subsequently intermarried with the pagans who had been settled there by the conquerors. "In every province and city of the Roman Empire numerous Gentiles embraced the faith of Israel and formed flourishing congregations. And the blood of these Gentiles rolls in our veins. Abraham is not our father; Isaac did not beget us. Jacob we know not; but Yahweh, the Maker of Heaven and earth, the Father of all men, the Father of Justice and mercy, He is our Father and God. He is the Redeemer and Guide of spiritual and universal Israel from generation to generation." No better proof could be given of the shallowness of the racial connection which, as figment or as reality, served to carry the ancient Hebrew religious tradition, than is furnished by Major Conder's sketch of the Maccabean revolution. The greater number of the people appeared to be ready to cast aside their ancestral faith in order to take up the modified Hellenism of Alexander's Asiatic successors. It was a very small group that gathered about Judas Maccabaeus and his brothers, and it was only the military skill and fortune of a single man which saved the worship of Jehovah from being utterly blotted out.

The volume published by the Hebrew Union covers nearly all the questions likely to be raised, whether in Jewish theology, morals, history, society, politics or charity. The point of view is by no means uniform, though it is everywhere Jewish. To the essayists here represented by their work, even comparative religion has no real problems which Judaism cannot solve. Dr. Wise, of Cincinnati, shows that Judaism is not without an array of dogmas strenuously defended. Nevertheless, this ancient religion does not stand still. Important modifications in Jewish philosophy have taken place since the time of Moses Mendelsohn, as shown by Dr. Gottheil. Nor must the silence of the ancient Hebrew records be misinterpreted, as Rabbi Joseph Stoiz, of Chicago, says it is by those who deny to the ancient Israelites a belief in immortality. Many Gentiles would go further even than Dr. Gottheil Deutscher or Dr. Samuel Salin in celebrating the labors of the Jews for the preservation and advancement of science, philosophy, literature and general culture during the mediæval period. They would perhaps show some misgivings at the thought of such enthusiasm for the Talmud as is shown by specialists like Dr. M. Mielziner and Dr. Alexander Kohut; but even in the fragments of this body of learning which are accessible outside of the Hebrew, its value is exemplified. Folklore and philosophy, science and superstition, mysticism and practical life have all contributed to swell this deposit of a thousand years of meditation and study. No race and no religious community ever raised to itself a more characteristic literary monument. The volume also contains the brief address of the Roman Catholic Archbishop of Zante refuting the popular superstition not unknown to Western Europe but prevalent in the East, that the Jews sacrificed Christian children in some of their rites, and a vigorous speech by Archbishop Ireland against Anti-Semitism. Though the essays are of various degrees of literary merit, they make together a solid contribution to the study of Judaism, especially in America. The reprint of Major Conder's little work is also a welcome addition to the material for a correct estimate of Hebrew history.

THE RISE OF MODERN DEMOCRACY IN OLD AND NEW ENGLAND. By Charles Borraud, Member of the Faculty of Law, Geneva, and Author of "The History of the United States," with a Preface by C. H. Firth, M. A. pp. xli, 188. Imported by Charles Scribner's Sons.

Another addition to "The Social Science Series" is a translation of a work by M. Charles Borraud on the evolution of modern democracy. The author shows that the ideas of freedom and human equality were drawn from the Bible, and that practical methods of ascertaining the will of the people were learned from Congregationalism, which in its turn owed much to the mediaeval guilds. The startling thing about the social movement that followed the Reformation was its breadth as compared with the religious movement which seemed to occasion it. Possibly M. Borraud in looking into the origins of democracy could make much of the university politics of the later Middle Ages. Perhaps, also, Congregationalism should be dated further back than it sometimes is. The small volume constitutes an admirable study of the theme.

DRIVING LESSONS. By E. Howlett. pp. xviii, 12s. R. H. Russell & Son.

Interest in four-in-hand driving has increased rapidly in this country in recent years, and the number of men who have devoted themselves with zeal to acquiring a mastery of the art of coaching has been greatly enlarged. Every one who con-

sents himself with the subject, will find in this volume, entitled "Driving Lessons," prepared by E. Howlett, a variety of useful and valuable suggestions, and a great deal of information. The book has many full-page pictures and diagrams which will enable the novice to obtain a far more complete and effective knowledge of details than he could otherwise secure. Every branch of the matter is explained and illustrated. No one can become a whiz of the first rank without natural aptitude. It is impossible for the ordinary man to acquire the skill at billiards or an Ives, a Schaefer or a Shooner, no matter how arduously he may practice, and how much time he may give to the cue and the ball. So it is with driving. In its highest development the combination of keenness, alertness, delicacy of touch, complete command of horse and the other qualifications necessary for the highest success in handling a four-in-hand coach, are far out of the reach of the average man. But any person who has a strong bent in the direction of four-in-hand driving, who is endowed by nature with the qualities which simply need development to bring about satisfactory results, will find this book a useful manual in his progress toward the honors and distinctions of the Coaching Club.

## JOHNSON'S CYCLOPEDIA.

JOHNSON'S UNIVERSAL CYCLOPEDIA. A new edition, in ten volumes, Vol. I, II, III and IV. New York: A. J. Johnson Company.

"Johnson's Cyclopedias" is not a new work. There have been several editions of it since its first appearance in 1874. Its name, its outside form, and in fact many articles to be found in its pages are familiar. Nevertheless, a new edition, particularly an edition involving so many changes as the present one, is worthy of note. In the first place, the cyclopedia is revised to date. That does not mean that every event concerning any man or matter noted has been entered up to the time of binding. A cyclopedia is not a morning newspaper and is not expected to be one. But the editors have taken care to add every essential fact up to the latest possible moment. This moment varies in different cases. Dr. Briggs had not been pronounced a heretic by the Presbyterian General Assembly when his name was passed, and if he was convicted later, namely on May 31, 1893, it was not thought worth while to go back. Hamilton Fish, however, died on September 7 last, and the editor learned this in time to round out the record of his life. It is a pity that he did not also learn the place of his death. It was not of great importance to tell in such a book just where he died, but if stated it should be stated correctly. Mr. Fish did not die in New-York City, but at Garrison. For the most part the entries are quite as recent as may reasonably be required. The maps particularly excel in that respect—something which maps do not very often do, because the making of new maps for the sake of slight changes is an expensive concession to accuracy. The most noticeable exception to this general excellence is the map of Europe, which shows in the Balkan conditions that have not existed since the Berlin conference of 1878.

The publishers have kept to the golden mean between a mere cyclopedic dictionary and an alphabetically arranged collection of treatises.

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